foxes
and
fire-brands
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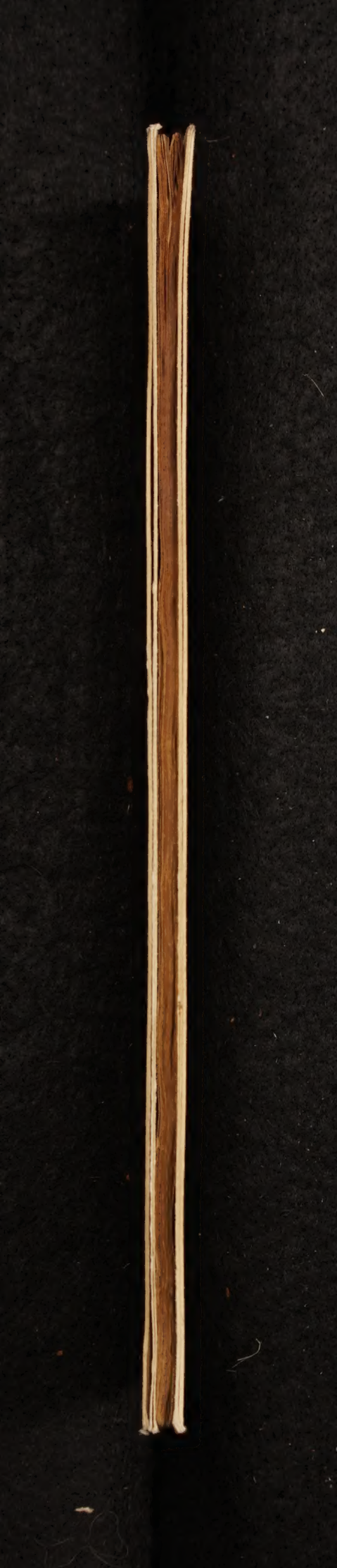

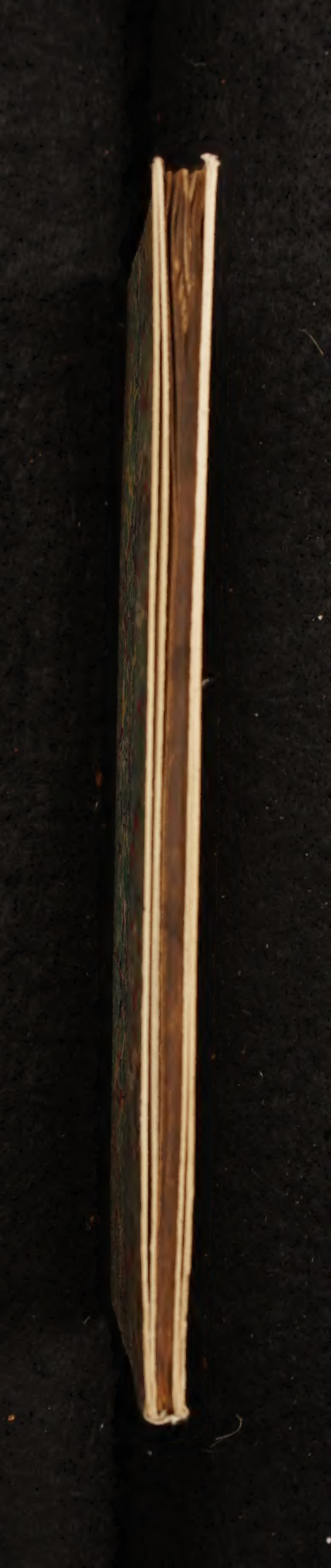

Forces and Fire-brands:

OR A

SPECIMEN

OF THE

DANGER and HARMONY

OF

POPERY and *SEPARATION.*

Wherein is Proved

From undeniable Matter of Fact and Reason, that *Separation* from the *CHURCH* of *ENGLAND* is, in the Judgment of Papists, and by sad Experience, found the most Compendious way to introduce *POPERY*, and to Ruine the *Protestant* Religion.

Tantum Religio potuit suadere Malorum.

LONDON,
Printed for *Benjamin Tooke* at the Ship in *St. Paul's* Church-yard. 1680.

POPES and PRETENDERS

OR A

SPECIMEN

OF THE

DANGER and HARMONY

OF

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Tantum Religio potuit suadere Malorum.

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Printed for Benjamin Tooke at the Ship in St. Paul's Church-yard. 1680.

To Mr. Richard Baxter, *Mr.* William Jenkins, *&c.*

SIRS,

WISE and Good men are always wont to look at, and consider the Consequences and Ends of things; where our Divisions and Separations will terminate is but too obvious; things cannot long stand in this Posture, our vain jangling will come to the Umpirage either of the sharpened Sword of the Law, or the terrible Law of the Sword; the one is grievous, the other intolerable, upon which Party soever it shall fall; for the ill Influences of Religious Quarrels are such upon the Civil Government, as will oblige that for Self-preservation, to prevent the last by the Use of the first, and by timely Severities to obviate future Miseries.

I have yet seen nothing offered by Dissenters *which will not necessarily increase, rather than cure our Divisions; and above all, that* Toleration *which is so warmly pleaded for by those* Nonconformists, *who pretend to give an old Answer to a new Sermon of* Dr. Stillingfleet's, *is*

certainly the most intolerable. It is a Door which will let in infinite Divisions, and Subdivisions, Errors and Heresies, and by giving People Liberty to go either to Church *or* Conventicle, *will give the lazy, profane, and Atheistical Liberty to go to neither, to the great dishonour of God, and the inevitable decay of Christian Religion; it will infallibly give the* Papists *all the Advantage these following Papers discover; they desire to introduce* Popery, *upon the ruine of* Protestant *Religion; it will oblige the Supreme Magistrate to act against his own, and the Publick Conscience of Christianity, and to Establish Iniquity by a Law: for such are the* Doctrines *and* Practices *of some* Dissenters, *in the Judgment of all but themselves, and of all* Dissenters, *in what they oppose one another.*

I know not how they come now to unite so close against the Episcopal Party: *for I know their Breaches are incurable, and the time was when* Presbytery *was as much* Babylon *to* Independents, *as* Episcopacy *was to the* Presbyterians, *and so of the other Sects and Schisms; which makes some People apply that of the* Psalmist *to this Confederation,* Psal. 83. *against the Church of* England.

For

For my own particular, I know but one Remedy for these Growing Evils, and that is, to permit the Sovereignty to lodge where God Almighty has placed it, and to submit to it for Conscience sake. I think the Authors of the Political Catechism *allow His Majesties Power to be of God, He is the Minister of God for our Good. Now who is to be Judge of the goodness and fitness of Laws, Religious, Moral or Political? Either the Prince or the People: If the People, then is not the King Supreme, contrary to St.* Peter, 1 Ep. 2. cap. 13. *If the King be the Umpire in the case, every private Conscience is bound to submit to the Publick Conscience, which is the Law of the Nation, which the King with the Advice, and by the Consent of the Wisdom of the Nation, has judged, and therefore Established for the Publick Good. So that the Contest of* Dissenters *appears to be for Empire and Sovereignty, and who shall be the Supreme Judge of the Goodness and Expediency of Laws; * and they do very ill to quarrel at Clergy-mens Coaches and Liveries, who themselves are grasping at Crowns and Scepters. And if any or many Private men shall not judge these Laws so good as those they would have imposed, they ought to submit, and study to be quiet, and not make the greater*

* Answer to Dr. *Stillingfleets* Sermon.

er

er Duty of Mercy and Peace of the Church submit to the Sacrifice of what, may be, is but Opinion, and still sub Judice.

I have a Theme before me too copious for an Epistle, and shall therefore, that I may not transgress the bounds of one dismiss the other. I only offer these following discoveries of the Danger *to which* Protestant Religion *and these Nations are exposed by* obstinate Separation, *to your cool and retired thoughts, and hope you are too good Men and Christians to esteem me*

Your Enemy, because

I tell you the Truth.

Philirenes.

Foxes

Foxes and *Fire-brands*, &c.

THAT the *Papists* have ever since the *Reformation* of Religion in *Europe*, been most invincibly industrious in these Kingdoms, to bring the *Church of England* to ruine, and a total Subversion, there cannot remain the least doubt or scruple. For, besides apparent matter of undeniable *Fact*, during the Reigns of Queen *Elizabeth*, King *James*, and King *Charles* the First, and our present Gracious Sovereign (whom God long preserve) there are these *Reasons* which have, and do animate them in the repeated prosecution of that desperate Enterprize.

The restless Design of Papists to re-gain *England* to *Rome*.

First, A vain *Enthusiastick Opinion*, which in this last *Century* they have generally embraced, That there shall be a fifth *Monarchy* of their Church: For the erecting of which, they embroyl their Brains, and the whole *Christian* World, wrest the Prophecies of the *Scripture*, and the pretended Writings of the *Sybils*, to countenance this beloved *Chymæra*: Now they look upon the *English* Nation become *Heretick*, and revolted from the Faith, as too potent, and considerable in this part of the World, to permit them to hope for any Success, till that *Church* and *State* be either so broken, as to be disabled to oppose them, or be reduced to the *Roman Faith* and Obedience.

The Reasons moving them vigorously to prosecute their wicked Design. 1. An Enthusiastick Belief of the fifth Monarchy of the Church of *Rome*.

Secondly, They look upon the *Church* of *England* therefore, as the onely *Bastion*, or Bulwork of the *Protestant Religion* and Interest, from whence there have sprung so many, and such a constant Succession of able *Champions* for *Truth*, and so long as that *Church* continues, are like to do, as will Eternally baffle all the Arguments and Reasons they have hitherto, or can produce to support their tottering Cause; and in all probability will in time so expose them, as to convince the World of the *Apostacy* of *Rome* from the ancient *Primitive Christianity*; and induce them

2. The Church of *England* the onely Bulwork of the Protestant Religion, and their most potent Enemy.

to

to knock off the ſhackles of blind Obedience, which their Ignorance and the *Romiſh* Artifice have faſtened upon the hands of all *Princes*, and People under the *Papal* Juriſdiction, and, whatever ſome People may imagine, * there is nothing formidable to *Rome* in thoſe little Sects of Separatiſts, who being by their own Eternally Sub-dividing Principles, like the Sheaf of *Arrows* in the *Apologue* unbound, will be broken without any great difficulty: but the *Church* of *England* being a Body compact, firm, and well put together, and wearing ſo much of the *Primitive* Purity and Antiquity, both in Doctrine and Diſcipline, is the *Gordian* knot, which, till by the Sword of Pope *Alexander* they can untie, they can never hope to conquer the World by that of *Peter*, and therefore that Church is the conſtant mark of their Hate and Envy, and to undermine her Foundations, they ſet themſelves and all their Engines to work with all poſſible Diligence and Application.

*This is apparent, becauſe they raiſe them themſelves.

An Inſtance of a Popes Charity to the Engliſh Hereticks.

I remember to have heard a pretty odd Relation, which came from a Perſon of Quality of this *Nation*, who was at *Rome* in the time of our late Troubles: This Noble Perſon having demanded liberty to have an Audience of his *Holineſs*, obtained it, and was treated with great Civility and Reſpect; After the Formalities of the Viſit were over, the Pope enquired what News from *England?* to which the Gentleman replied with great teſtimonies of Compaſſion, and gave him a ſhort recital of the *Tragical* Adventures of the Civil War; at which the Pope fell into ſuch an indecent laughter, that the *Engliſh Gentleman* ſmartly repartee'd, Sir, Certainly this is a Scene for Pity, not for Laughter: Well, young man, ſaid the old *Pope*, having gravely compoſed himſelf, you ſay true, and I take your Reproof in good part, but, added he, I cannot forbear this Teſtimony of Joy, when I conſider that God is about to convince you of your Errors by theſe ſevere *Methods*; and by their own hands to deſtroy one of the beſt dreſt *Hereſies* that ever appeared in the World, like that of the *Arians*.

3 Secular Intereſt, Ambition, and Honour.

Thirdly, the *Romiſh Clergy* look upon themſelves to be extreamly injured in point of Intereſt, and that they are unjuſtly and violently diſpoſſeſſed of all the Dignities and Revenues of the *Biſhopricks*, *Cathedrals*, *Abbeys*, *Monaſteries*, and other religious Houſes, and theſe Promotions, Dignities, and Revenues, are

are from time to time conferred by the Pope upon titular *Bishops*, *Deans*, &c. who *de jure* pretend a Right to them, and hope *de facto* to possess them so soon as they can by any Arts or Ways reduce these *Nations* to the Obedience of the *See of* Rome. Nay, the *Pope* himself has the Vanity or Impudence to be tickled with the sweet Imagination of Sovereignty, and to pretend from the Resignation of *King John* to *Pandulphus* his Legate, a Title to the *Imperial Crown* of these *Realms*.

Now ambitious men animated by these Hopes, and professing as matter of Faith, that they are free from all the Obligations of Duty and *Allegiance* to *Heretical Princes* and *Usurpers*, as they term ours; and, at least in Pretence, being inflamed with an ardent Zeal, for the Conversion or Confusion of us poor *Hereticks*, and having always the dazeling Beams and Lustre of *Interest* and secular Advantage in their Eyes, together with the Hopes of *Heaven*, as the merits of such Industry to blear the Eyes of others, I say, such men and such Principles must of Necessity lay them under the constant and restless Temptations, of attempting all things to regain their earthly, and gain a *heavenly* Glory into the Bargain: Nor can it be supposed, that they will stick at the Violation of any *Laws*, *Divine* or *Humane*, by *Treasons*, *Perjuries*, *Wars*, or *Blood-shed*, which they think so far from sinful, that they esteem them meritorious, and acceptable Services to *God*, being done in order to the Salvation of Sinners, and the Exaltation of their *Church*.

Now the ways and Methods by which they propose to effect these, as they think and stile them, glorious Undertakings, are these.

The Methods Papists use to convert Hereticks.

First, Since they are hopeless to convince or perswade by force of Arguments, they endeavour to divide *Protestants* among themselves: and this they have done ever since the *Reformation*, by raising *Sects* and Separations, from our *Church* in matters of *Doctrine* and *Practise*; and again subdividing these into lesser Parties and Fractions, under Pretence of greater Advances to Purity and a thorough *Reformation*, and as this Principle may proceed to, no doubt they will pursue it *in infinitum*.

1 To divide Protestants amongst themselves.

Thus I have been credibly informed, that a St. *Omers Jesuit* declared, that they were twenty years hammering out the *Sect* of the *Quakers*; and whoever considers the *Positions* of those People, will easily be induced to believe them forged upon a *Popish* Anvil. They refuse all Oaths, a neat Covert for *Priests* and *Jesuits* to evade the Tests of the Oaths of *Allegiance* and *Supremacy*, and avoid the Punishment which follows their discovery; they despise the *Scriptures*, so do Papists; they contemn our Sacraments, especially the Eucharist, so do Papists; they do above all things vilifie the Ministers, so do Papists; and in many other *Doctrines* they bear a great Analogy and Conformity one with the other. The Opinion of a *Fifth Monarchy*, looks extremely like another Spawn of the *Jesuits*, and had that prevailed, as it was once in a fair way to do, that would have done their business; and indeed was the last Sect I think started among us, as if designed for their purpose; for it would have been an easie translation of that *Monarchy* to the *Papal Throne*, till Christ should come in Person to have exercised it himself: and I find a remarkable hint of this in Dr. *Oats*'s *Narrative* and *Depositions*, Parag. 34. where the Jesuits, and one *Green*, with eight other *Fifth Monarchy* men club together for the firing of the City of *London*.

And indeed herein the Papists have been most industrious, and it is but just to fear they are so still, to animate those Separations they have created, with Principles of Hatred and Animosity against the *Church* of *England*, as will admit of no Reconciliation, nor any lower terms of Satisfaction than her utter Ruine and intire Subversion; and they move every stone, that not one stone must be left upon another in that glorious Building: for this purpose, they have endeavoured to perswade the People into a hatred of the Governours of the *Church*, by telling them of their near Approaches to Popery: against which, and the *Pope* himself, to cover the Artifice, it is no matter how bitterly they inveigh, so long as by this Stratagem they divide Men from the *Church*. Thus have they drawn off the People from the love of the stated and Authorized Publick Prayers and Service of the Church, by intro-

introducing, practising, and commending that Novel Way of Praying *Extempore*, to which *Gavan* the *Jesuit* was so inured, that he could not at his Execution forbear running into an Enthusiastick Fit of it. This has been a Key which has opened the doors of many lips to blaspheme *God* and *Religion*, to utter vain, idle, impertinent, seditious, heretical, and impious *Harangues*, the very froth of Fancy, and the Scum of *Effrontery*, which yet they have dedicated to *God Almighty*, and though it was really a Sacrifice of Fools, have fathered it upon the *Spirit of Wisdom*: and of this the Papists have made no small Advantage to *proselyte* People from ours to the *Romish Communion*; and yet they first recommended this *Engine* to the People, they have opposed it too, and exalted it above the *Common Prayers*, as more Spiritual and prevailing, branding those with all the Titles of Infamy, and which has succeeded to their wish, and is now generally taken up as a great Truth by all Dissenters, that the *Liturgy* is nothing but the *Mass-Book* in *English*, and the very dregs of Popery, Idolatry, and Superstition.

Secondly, Having thus successfully divided us, and inflamed *Dissenters* with a Zeal so hot against the *Church of England*, as fit upon all occasions both to take and give fire, they endeavour to blow up those Sparks into a Flame: they perswade Dissenters *Episcopacy* is guilty of most intolerable Ambition, Pride, Avarice and Tyranny, they press them to maintain their Liberty of *Conscience* against the Antichristian Yoke of Ceremonies, and to pull down *Babylon*: and take hold of all occasions to run them into open Hostilities and Rebellion against the Civil, as well as the Ecclesiastical Power and Government; and all this in hopes to destroy us with our own Weapons, that then they may erect their *Church triumphant* upon the Ruines of ours, which they have rendred truly *militant*.

2dly, having divided us, to destroy us by those Divisions.

---- En! quo discordia, Cives
Perduxit miseros.

The sincere and tender love I have for my Dear and *Native Country*, the Compassion I have for the wounds of a bleeding

Church and Nation, and the great Honour and Esteem I have for the *Protestant Religion*, as professed and practised in the *Church of England*, which I have not embraced out of the Compliances of Education, but the Force and Conviction of Reason grounded upon deliberate Debates, and a near Examination, oblige me to contribute all I can to rectifie the misunderstandings which have occasioned our unhappy Breaches and Divisions; nor could I think of any Expedient more conducive to the attaining my Design, than the exposing to the open view of the World the *Artifices* of these our inveterate Enemies, wherewith they have given us so many both secret and open wounds, as have once already proved almost mortal and incureable, for *the poyson of Asps is under their lips*, and they shoot sharp and envenom'd Arrows, which wound at a distance, and kill by degrees: and if we give them opportunity to redouble their blows, they will in all Humane Apprehension lay us weltring in our own and one anothers Bloud, without the assistance of any other *Massacre* than what we execute upon our selves.

These Practices proved by particular Instances, and matter of unquestionable Fact.

And now, in regard that Generals are rarely so forcible or convictive, though never so true, as particular Matters of *Fact*; in hopes of doing a charitable office to those who have been hurried down this *Popish* flood of Calumnies with which the *Romish Dragon* has persecuted our *Church*, and driven her into the Wilderness, I will prove the truth of my *Charge*, by such undeniable Matter of *Fact*, as shall leave no excuse for non-conviction to any Persons to whose hands these Papers shall come; except such who have resolved not to acknowledge any Conviction, and who, by a resolute persisting in a seeming Infidelity, properly called a wilful *Obstinacy*, justly render themselves suspected, if not evidently guilty of a Confederacy, and down right Combination with the *Papists* to introduce *Popery* and *Tyranny* upon the Ruins both of Church and State.

A notable Relation of a *Dominican* Friar, who pretended himself a Puritan in Queen *Elizabeths* time.

I will begin then with a remarkable *Narrative* of a *Dominican* Friar, being an Extract out of the Memorials of the

Lord

Lord *Cecil*, an Eminent States-man in the Reign of Queen *Elizabeth*, from whose Papers it was transmitted to the Reverend Bishop *Usher*, sometime Lord *Primate* of *Ireland*; whose Name, so venerable even to many *Dissenters*, may possibly influence them to sober Considerations of the Danger to which they expose the *Protestant Religion* by their Separation, whilst thereby they give opportunity to these *Ravening Wolves* in Sheeps clothing to enter in among them, and scatter those Souls from Christs Fold, who otherwise would be one Flock under that one great Bishop and Shepherd of Souls. The Papers of the Lord *Primate* coming to the hands of Sir *James Ware* Knight, late one of his Majesties Privy Council in *Ireland*, his Son *Robert Ware* Esq; has obliged the Publick by the communication of them.

In the year 1567, being the Ninth year ofthe Reign of Q. *Eliz.* one *Faithful Commin*, a Friar of the Order of St. *Dominick*, a Person generally reputed a zealous *Protestant*, and much admired and followed by the People for his seeming Piety, but more particularly for inveighing in his Pulpit most bitterly against *Pius Quintus* then *Pope*, was accused by *John Clerkson* Chaplain to the Archbishop of *Canterbury*, *Nicholas Draper*, and *Mary Dean*, who being sworn upon the Holy *Evangelists* before her Majesty and the Lords of the Council, deposed, that the said *Faithful Commin* was no true Protestant, but a false Impostor, a Sower of Sedition among her Majesties Loyal Subjects; upon which, the fifth of *April* being *Monday*, the said *Faithful Commin* was brought before the Queens Majesty and the Honourable Lords of the Privy Council, and there examined by his Grace *Matthew Parker* Lord Arch-bishop of *Canterbury*, as followeth;

Observe how early the Papists began to act Non-conformists, who then were called Puritans, from their pretending to a purer Reformation, as presently you will find this Friar do.

L. Arch Bishop. *Faithful Commin*, Of what Profession art thou?

Fa. Com. Of Christs Order.

L. Arch-bishop. What Order is that?

Fa. Com. * A Preacher of the Holy *Gospel*.

L. Arch B. What Gospel is that you call the Holy Gospel?

* The very same Answer which all unordain'd Speakers, who are Preachers at large, and run before they are sent, make at this day.

Fa. Com.

Fa. Com. The Gospel of *Jesus Christ.*

L. A. B. Under what Power do you own to hold that Gospel?

Fa. Com. Under Christ and his Saints.

L. A. B. Do you acknowledge any other Power save Christ to be on Earth?

Fa. Com. Yes, I do.

L. A. B. What Power is that?

Fa. Com. The Holy Catholick Church.

L. A. B. Do you not acknowledge a Defender of the Holy Catholick Faith?

Fa. Com. * God is the onely Defender.

* Papists and Dissenters both disown Supremacy, or equivocate and dissemble about it.

Hereupon the Arch-bishop addressing himself to Her Majesty, said, Your Gracious Majesty may perceive, that either this man hath been instructed what to say, or otherwise he must be by his Answers a man of Craft; to which the Queen replied, I suppose so, my Lord.

Then *Commin* was ordered to withdraw, and her Majesty and the Council were some time debating how to proceed in this Affair: After which, *John Clerkson*, the Arch-bishops Chaplain, was called in before the Board; the Queen demanded his Name, which he told her: then she further enquired, whether he was acquainted with *Faithful Commin*? to which he answered, he was; the Queen asked him, how long he had known him? to which he replied, about a year or more.

Queen. What have you to say against *Faithful Commin*, that he is suspected to be an Impostor?

J. Clerkson. Three things.

Queen. What be they?

J. C. First, Let him prove his Ordination since he fell from the Church of *Rome.* Secondly, Why he never cometh to the Prayers of the now established Church of *England*, but starteth up, and Preacheth to the People, † not coming into the Church till the Prayers be finished. Thirdly, Let him prove that ever he received the *Sacrament* according to the Church of *England*, from any of our Orthodox Clergy-men.

† The exact mode of most Dissenters, who will come to our Churches.

Her Majesty and the Council having considered of these three Points, sent for the said *Faithful Commin* to come in

in again, who appearing, the Arch-bishop demanded of him,

A. B. Were you ever ordained?

F*a. Com.* Yes, I was ordained.

A. B. By whom?

F*a. Com.* By the Cardinal: (meaning *Pool.*)

A. B. Had you not other Certificate under any of the Bishops hands, since the Reformation?

F. C. Not any.

A. B. Wherefore would you dare to preach, having not got a * License of Permission under some of our Bishops hands? how shall we be assured that you are not of the *Romish Church*?

* Observe the reason and necessity of all Preachers having License to preach, and of setled Parochial Congregations: as also the great Care the Church of *England* takes to keep Papists from creeping in disguised among us, and the opportunity Separation gives them to come among Dissenting Congregations.

F*a. Com.* There are several have heard my Prayers and my Sermons, and can testifie † that I have spoken against *Rome* and her *Pope*, as much as any of the Clergy have, since they have fallen from her; I wonder therefore why I should be suspected?

† They that rail most bitterly against *Rome* and the Pope, may be Papists notwithstanding.

A. B. By your Answer, Mr. *Commin*, I perceive, you would have any one preach, so that he speak but against the *Pope* in his Sermons.

F. *C.* Not every one, but he whose Function it is, and he who hath the || Spirit.

|| Look here, a Friar in Masquerade of a Dissenting Protestant, one of the first Pretenders to this extraordinary gift of the Spirit.

A. B. What Spirit is this you mean?

F. *C.* The Spirit of Grace and Truth.

A. B. ** But is this Spirit that is in you, either the Spirit of Grace or Truth that doth not comply with the Orders of the Church, lately purged and cleansed from Schism and Idolatry?

** A Question worthy of the most deliberate Consideration of all Pretenders to the Spirit, and all those who follow them; for if they cannot by the fruits of the Spirit, mentioned *Gal. 6.* prove it the Spirit of Truth, or if it produces the fruits of the Flesh there mentioned, *Hatred*, *Variance*, *Emulations*, *Wrath*, *Strife*, *Seditions*, *Heresies*, it must be the Spirit of Error. Let Separatists look well to it, for it concerns their Sou's and Bodies, and those of many thousands, who if they be not in that way of Truth, are in the broad way that leads to destruction.

F. *C.* There-

F. C. Therefore I endeavour to make it *purer, as far as God permits.

* The Pretence of all Dissenters for their Separation.

A. B. How do you endeavour to make the Church purer, when you neither communicate with her in Sacrament or in Prayer?

F. C. Yes, I endeavour it when I pray to God that he would open the Eyes of men to see their Errors, and several have joyned with me when I have prayed among them; and I have both given and taken the Body of Christ, to those of † *tender Consciences*, who have assembled with me in the fear of the Lord.

† The very exact Language of Dissenters, and the Original of tender Consciences, a Popish Pretence.

A. B. By your words then you have a Congregation that follows you.

F. C. I have.

A. B. Of what Parish, and in what Diocese?

F. C. ‖ Neither of any certain Parish, nor in any certain Diocese.

‖ The first Independent Congregation in *England* gathered by a Popish *Dominican* Friar.

A. B. Where then, I pray?

F. C. Even in the wide World, among the Flock of Christ scattered over the whole Earth.

Queen. Your Diocese is very large, Mr. *Commin.*

Then being commanded to withdraw, the other two Witnesses were called into the Council Chamber, and examined as follows.

Queen. Mr. *Draper*, What have you to say to this *Faithful Commin*?

Draper. He came to my House at the *Maidenhead* in *Maidstone*, with several of his Followers, where he bespoke a Joynt of Mutton, and two Hens for Dinner, hearing that my Profession was a *Cook*; I shewing him a Room for him and the Company that came with him, perceiving several to come and enquire for this Mr. *Commin*: but by chance going up the Stairs, I heard one ** grone and weep, which caused me to lift up the Latch; at first I was startled, and stood in a maze, but enquiring of one of his Followers, what ailed the man? He replied, Do you not see we be all at Prayers? The Maid wondering where I was, came to seek me, and found me among them, and can testifie the same.

** These passionate and taking wayes are no Demonstrations of a true Protestant, thô joyned with *Extempore* Prayer.

The

The Queen. Are you Mr. *Drapers* Maid?

Maid. Yes, may it pleaſe your Grace.

Queen. What is your Name?

Maid. My Name is *Mary Dean.*

Qu. Did you ſee this *Faithful Commin* that was here now before *Us*, praying to the People?

Maid. I ſaw him, and thought he was diſtracted when I heard him pray: but the People ſaid, * He was a Heavenly man, and that it was Gods Spirit made him weep for the Sins of the World.

Qu. How long continued they at Prayers, do you know, Mr. *Draper*?

Draper. May it pleaſe your Grace, † about two hours.

Qu. What did they after they had Prayed?

Draper. Some went from the Houſe, and about ten, or thereabouts ſtayed to eat what they had beſpoken, and paid me to the utmoſt penny.

Then the Queen commanded to call in *Faithful Commin*, to whom ſhe thus ſpoke. Mr. *Commin*, If you will receive Orders, and become of the *Church* of *England*, you may; otherwiſe you muſt not be permitted to Pray and Preach among my Subjects: and though you have, as appears by ſeveral other Witneſſes, preached againſt the *Pope*, yet you have || uſurped over the Power both of Church and State, in doing contrary to the Order that *We*, our Council, and *Parliament* have unanimouſly agreed on, by and with the Conſent of the whole *Clergy* of my *Realm.*

Fa. Commin. Give me time to conſider, and prepare my ſelf, and I ſhall give your *Grace* a further Anſwer in a ſhort ſpace.

Queen. Is there any will be bound for your Appearance? otherwiſe you muſt be kept a ** cloſe Priſoner; for we have other Examinations to take, and Queſtions to demand.

* See here the *Extempore* Prayer of a Popiſh *Dominican* Friar fathered upon the Spirit of God, and the People deluded by this pretence to the Spirit.

† Exactly like our Pretenders to the Spirit in the late times, who made long Prayers, and devoured Widows houſes.

|| Obſerve, the Queen thought unordained and unlicenſed Preaching an Uſurpation. Let Diſſenters anſwer this, and clear themſelves, for he that uſurpeth over the Magiſtrate, reſiſteth the Ordinance of God, and they that reſiſt ſhall receive Damnation. ** Was this Tyranny in Queen *Elizabeth*, or a wiſe and juſt Defence of the Proteſtant Religion?

F. C. I have three who will anſwer for my Appearance.

Then one *Richard Bland*, Brother to the ſaid *Commin* by the Mothers-ſide, and two others, gave Bond for his Appearance upon the 12th day of *April*.

Upon which day, *Commin* with his Bail, came and appeared before her Majeſty and the Council: but the *Spaniſh* Embaſſadour being that day to have his Publick Audience of the Queen, the further Examination of the ſaid *Commin* was put off till the next day.

But *Commin* coming from the Council to his Followers, told them, that Her Majeſty and the Council had acquitted him; and that he was warned of God to go beyond the Seas, to inſtruct the Proteſtants there, and that e're long he would return to his Flock with better Succeſs. * He told them, that *Spiritual Prayer* was the chief teſtimony of a true *Proteſtant*, and † that the Set Form of Prayer in *England*, was but the *Maſs* tranſlated. So after he had with a multitude of Tears, like a *Crocadile*, firſt prayed an *Extempore* Prayer, the better to prey upon theſe poor deluded People, he took his leave of them, telling them he had not one farthing to ſupport him in his Journey, yet being *Gods Cauſe*, he would undertake it out of Charity, and he was aſſured that the Lord would raiſe him up Friends where ever he travelled. This Speech ſet moſt of the People a weeping, eſpecially the Women, who requeſted their Husbands to contribute towards his Neceſſities: and it was made appear, after his Eſcape out of *England*, that they collected for him 130 *l.* ** beſides what the compaſſionate *Sex* beſtowed upon him, unknown to their Husbands.

* Of which he was a good confirmation, being a Papiſt, and one would think this were enough to baniſh this Popiſh Idol, *Extempore* Prayer, out of *England*.

† A Papiſt Author of that common ſlander againſt the Common Prayer.

A Holy Cheat.

** It is by ſome ſuppoſed that this Practice is continued to this day.

The next day, *April* 13. Her Majeſty and the Council being aſſembled, and ſeveral others attending to hear this Examination, but no *Faithful Commin* appearing, *Bland*, and the other two who were his *Bail*, were ſent for: they coming before the *Board*, and being demanded where *Commin* was, and the reaſon why he did not appear; made anſwer, that they had performed as much as they undertook, which was, that

that he ſhould appear the day before; that if they had received any further Directions from her Majeſty and the *Honourable Board*, to have brought him as that preſent day, they would have obeyed the Commands: but in regard the *Party* accuſed was only ſpoken to to appear, they ſuppoſed themſelves diſcharged by his firſt Appearance, and not bound for his Second; with which *Nicety* they drew their Necks out of the Collar, and *Commin* got an opportunity to make his eſcape.

A cunning Evaſion to ſave both the Friar and their money.

Her Majeſty, ſenſible of this Affront, which was the greater in regard it was to be a Publick Hearing, cauſed diligent Search to be immediately made all over *London* and *Kent*; but all in vain, for he went away that very Evening, and was not heard of till ſome Months after. However, by this Search they found out moſt of his Followers, who were examined before Her Majeſties Council, and ſaid, in their * Opinions, they had never ſeen ſo *zealous* and *Heavenly* a man as he ſeemed to be; from their Examinations the *Council* alſo came to diſcover the particular Sums of money, of which this Religious *Jugler* had cheated theſe deluded People.

* Let their Opinions of men be what they will, it is impoſſible for Diſſenters who hear unlicenſed Preachers, to diſtinguiſh a true Proteſtant from a diſguiſed Papiſt.

There was no farther account of *Commin* till on the fourteenth of *September* one *John Baker*, Maſter of a Ship called the *Swan* of *London*, arriving at *Portſmouth*, ſaid, he had ſeen the ſaid *Faithful Commin* in the *Low Countries*: her Majeſty being informed thereof, ſent for *Baker* to the *Council Board*, who there gave them this Relation.

That he had ſeen the ſaid *Faithful Commin* in the *Low-Countryes*, and, that coming to unlade ſome Goods at *Amſterdam*, one *Martin van Daval* a Merchant of that City, hearing him talk of the ſaid *Commin*, told him, that this *Faithful Commin* had been lately at *Rome*, and that the Pope *Pius Quintus* had put him in *Priſon*, but that *Commin* writing to the Pope that he had ſomething of importance to communicate to him; the Pope ſent for him the next day, and as ſoon as he ſaw him, ſaid, Sir, I have heard how you have ſet forth me and my Predeceſſors among your *Hereticks* of *England*, by reviling my Perſon, and railing at my *Church*: to whom *Commin* reply'd, I confeſs my Lips have uttered that which my Heart never thought, but your *Holineſs* little thinks I have

 done

done you a most considerable Service, notwithstanding I have spoken so much against you; to which the Pope returned, How, in the Name of *Jesus*, *Mary*, and of all his Saints, hast thou done so? Sir, said *Commin*, I preached against set Forms of Prayer, and I called the *English Prayers English Mass*; and have perswaded several to pray spiritually and *Extempore*; and this hath so much taken with the People, that the Church of *England* is become as odious to that sort of People, whom I instructed, as *Mass* is to the Church of *England*; * and this will be a stumbling Block to that Church, while it is a Church; upon which the *Pope* commended him, and gave him a Reward of 2000 *Ducats* for his good Service.

* It is to be hoped he will be a lying Prophet, who was a false one, and that this Relation will contribute to the removing that stumbling Block.

Her Majesty and the Council thanking Mr. *Baker* for his Information, order'd him to withdraw; and upon this the *Queen* writ over to her Agents beyond Sea, if possible to have *Commin* taken and sent over into *England*; but the thing taking *Air*, and it being the common Discourse how the *Pope* had rewarded this *Impostor*, some of his Friends gave him Advertisement of his Danger, which made him quit the *Low Countrys*, and seek a safe Retreat in the *Romish* Territories.

† This gave Occasion to the Act for 12 *d. per* Sunday for missing Divine Service.

However, this produced that † *Act* for preventing *Popery* and other *Sects*, which enjoyed all People from ten years old and upwards, not having a lawful Impediment, to repair every *Sunday* to hear Divine Service, under the Penalty of forfeiting twelve pence for every such Default.

What is observable in this *Narrative*, is the original of Separate Congregations, of *extempore* Prayer, the vilifying the publick Church-Service, stiling it *English* Mass, the pretences to the Spirit, the denying the Kings Supremacy, despising lawful Ordination, and Licenses to preach in stated parochial Congregations, the juggling people out of their Money and their Loyalty, are all *Arrows* that originally came out of the *Romish Quiver*: and that there can be no doubt, but ever since this mans Success, the *Pope* and Colledge *de propaganda fide*, the *Jesuits* and Priests have been industrious to improve this Advantage, and to stock us with disguised *Emissaries*, who increase our Differences, and exasperate all the Separations against the Church of *England*, in hopes by our Divisions to destroy both.

But

But that in the Mouth of two Witnesses, Truth may be justified, I will present the *Reader* with an exact *Counter-part* of the same *Romish Indenture*, whereby they have all bound themselves to work the Ruine of the Church of *England* by this *Method* of raising, fomenting, supporting, and exasperating Divisions and Separations among us.

The following Narrative *is a true Copy taken out of the Registry of the Episcopal See of* Rochester, *in that Book which begins* Anno 2 *&* 3 Phil. *&* Mar. *and continued to* 15 Eliz.

A strange Discovery of a Jesuit counterfeiting a Protestant, to sow Division and raise Sects.

IN the year 1568. being the 11 of Queen *Elizabeth*, one *Thomas Heth*, Brother of *Nicholas Heth*, Bishop of *Rochester* in the Reign of King *Henry* the Eighth, came to the *Dean* of *Rochester*, and pretending to be a poor *Minister*, made Application to him, to present him to the *Bishop*, in order to some Preferment. The *Dean* thought it fit to hear the said *Thomas Heth* preach in the Cathedral Church before he would interest himself in his behalf to the *Bishop*. Accordingly he appointed him to preach upon the 21 of *November*, where he took his Text *Acts* 12. *ver.* 6. Peter *therefore was kept in Prison, but Prayers were made without ceasing of the Church to God for him*. But so it happened, that while he was preaching, casually by pulling out his Handkerchief, a Letter drop't into the Bottom of the Pulpit, directed to him by the name of *Thomas Finne*, from one *Samuel Malt* a notorious *English Jesuit*, then at *Madrid* in *Spain*.

This Letter being found in the Pulpit by *Richard Fisher*, Sexton of the Cathedral, he carried it immediately to the *Dean*, who upon perusal, went presently with it to the Reverend Father in God, *Edmond Gest*, then *Bishop* of that *See*, who upon the reading of it, instantly caused the said *Heth* to be apprehended, and the next day being Monday *Novemb.* 22. brought him to Examination

Bishop. Mr. Heth, how long have you preached in *England?*

Heth. About six years and more.

Bish.

Bish. Were you of any certain *Order* formerly, before this late Reformation of the Church of *England*?

Heth. Yes, I was.

Bish. What was that?

Heth. The Order of Jesus.

Bish. Are you not still of that *Order*, and have you not now and then some Correspondence with that *Order*?

Heth. The Ministry will venture to instruct one another; but your Lordship seeth how I have retired my self from those whom you call *Jesuits*.

Bish. We suppose Mr. *Heth*, you have not totally forsaken their *Tenents*, though you have their *Persons*.

Heth. Wherein may I be suspected not to forsake their *Tenents* as well as their Company?

Bish. There is great Suspicion, that you are not of the Church of *England*, by the Words which you spoke yesterday in your Sermon.

Heth. What Words were those my Lord?

Bish. You said, That it was not those Prayers of the Church of *England* as are now established, that brought *Peter* out of Prison, but * spiritual Prayers.

Heth. And were they not spiritual Prayers that availed him? And where have we † Scripture for any set Form in the Church?

Bish. ‖ If there be no Scripture for any set Form in the Church of *England*, much less for any set Forms among your Fraternities; for what we have established is out of the written Word of God. ** But as for your *Popish Orders*, viz. *Augustines*, *Dominicans*, *Franciscans*, *Jesuits* &c. you all differ in the Prayers of the *Mass* one from another; where then is your *Scripture* for so many Varieties of Prayers and *Masses*?

* Observe the Design of the Papists from the beginning of the Reformation to bring the Prayers and Church into Contempt, as not being spiritual Prayers, and how well the Dissenters have copied this Original. † The Language exactly of Separatists ‖ A good Answer to both Papists and Dissenters. *Quære* whether the Directory were warranted by express Scripture. ** Diversity and Variety of publick Prayers taken from a Popish Pattern, no where warranted in Scripture.

Heth.

Heth. They have Antiquity on their ſide, and for the Alteration of Prayers, every Fraternity and Convent hath power among themſelves, as is moſt fit, for that Congregation aſſembled.

B. Now ſeeing you have begun to talk of *Antiquity*, pray Mr. *Heth* tell me, * Were all the Orders of the Church of *Rome* ordained at once? No ſurely, for ſome *Orders* are ancienter than others, by reaſon they have been allowed by ſeveral Popes: But as for yours, that *Order* was but of late dayes eſtabliſhed, therefore you have little or no Antiquity to plead.

* The Juſuit entrapped by his own Plea.

H. My Lord, You ſee I am fallen from that Society, which I perceive by your paſſages in examining me ſo ſtrictly, you ſuſpect me to be one of them ſtill: I confeſs, † I am not ſo totally of the Epiſcopal Party of *England*, || becauſe I have laboured to refine the *Proteſtants*, and to take off all ſmacks of *Ceremonies* that in the leaſt do tend to the *Romiſh Faith.*

† Obſerve, that the Jeſuits are Enemies to Epiſcopacy, and for a purer, or in the Language of Diſſenters, a thorough Reformation. || A Jeſuit pretends to Refine, but intends to deſtroy, and it is evident, that whoever do ſo, do their work.

B. Hath our Gracious Queen, by her Learned Council, and Aſſembly of Divines, who ſeveral times ſate for the Reformation of Religion, now declared and confirmed by her Highneſſes High Court of Parliament eſtabliſhed the Forms and Manners thereof, ** what hath any particular man to meddle any further?

** An un-anſwerable Queſtion to all Diſſenters, who are no more but Private Perſons.

H. †† It was but my good will in endeavouring to make it purer.

†† From the good will of ſuch Pretenders, whether Papiſts or Diſſenters, Good Lord deliver us. For we know by woful Experience, the fire of Reformation pretends to refine, but being over hot, does conſume.

B. You are a pure Steer, I muſt needs ſay, in pretending that you are reformed: yet let me ask you one Queſtion; Mr. *Heth*, Had not you of late any Letters from any of your Society?

H. I

H. I might have had Letters, must I therefore be of their *Order* still, because they write to dissuade a man from his Principles? No sure, my Lord.

B. Your Society write, Mr. *Heth*, not to dissuade you, but that you may dissuade others; however, tell me, Did you ever know or hear of a man called *Samuel Malt*?

H. I have heard of such a man.

B. Yes, and you know him full well.

H. It may be so, my Lord.

B. Mr. *Dean*, Shew Mr. *Heth* the Letter, and let him tell whether he knows the hand writing; and call in *Richard Fisher* to come into the Court.

Richard Fisher. Here, my Lord.

B. How came you by this Letter?

R. F. I found it yesterday after Even-song, in the Pulpit.

B. You know it if you see it, is this the same?

R. F. The very same.

The Letter was, as follows.

Brother,

THE Council of our Fraternity have thought fit to send you David George, Theodorus Sartor, *and* John Huts, *their Collections, which you may distribute where-ever you may see it may be for your purpose, according to the Peoples Inclinations. These mixtures with your own, will not only a little puzzle the Understandings of the Auditors, but make your self famous: We suppose your Wants are not considerable at present, by what we have heard, how your Flock do admire you every day more and more. Be not over zealous in your Proceedings in the beginning; but gradually win on them as you visit them, and according as you find their Inclinations bend to your Design, let us hear*

hear how you have proceeded, for it will satisfie your Brethren much, and inable them the better to instruct you for the future. Hallingham, Coleman, *and* Benson *have set * a Faction among the* German *Hereticks, so that several who have turned from us have now denied their* Baptism, *which we hope will soon turn the scale, and bring them back to their old Principles. This we have certified to the* Council *and* Cardinals, † That there is no other way to prevent People from turning Hereticks, and for the recalling of others back again to the Mother Church, than by the Diversities of Doctrines. *We all wish you to prosper.*

* The Original of the Sects in *Germany* among the Protestants, from the Jesuits.

† The Reader is desired seriously to observe, That the Jesuits, Pope and Cardinals have laid this down as a Maxim, that Divisions and Separations are the most effectual way to introduce Popery, and ruin the Protestant Religion.

Madrid Octob. 26. 1568.

Sam. Malt.

B. Look here, Mr. *Heth*, here is a Letter, and it is to be supposed to drop from you when you preached yesterday, for none stood in the Pulpit but your self.

H. Let me see the Letter once more, Mr. Dean; See, my Lord, this Letter is directed to another man, named *Thomas Finne*, but my name is *Thomas Heth*.

B. You are not the first man that hath altered your name: How long have you been in Town?

H. About three Weeks.

B. To what intent came you hither?

H. Upon two accounts, my Lord; first, to visit my Friends, for my Brother *Nicholas* was Bishop of this See formerly; Secondly, to be preferred, for the Dean promised to recommend me to your Lordship.

B. Mr. *Dean*, Did you promise to prefer Mr. *Heth*?

Dean. I did, my Lord, and upon that account I permitted him to preach before you; but this Paper hath altered my Intentions.

After this Examination, it was resolved to send to Mr. *Heth*'s Lodgings, at the *Queens Arms* in *Rochester*, where, upon search in one of his Boots were found his Beads, and several Papers, among which was a License from the Fraternity of the *Jesuits*, and a *Bull* dated the First of *Pius Quintus*, to preach what Doctrine that Society pleased for the Dividing of *Protestants*, particularly naming the *English Protestants*, by the name of *Hereticks*. In his Trunk were several Books for denying * Baptism to Infants; with several other horrid Blasphemies: which being brought before the whole *Assembly* then present, the Bishop adjourned the Court, appointing another day for further Examination, till they had acquainted her Majesty and her honourable Council with these Passages, and sent for further *Instructions* how to proceed in this Affair. In the mean time *Heth* was committed a close Prisoner, and manacled, till Order came from the *Board*.

* The Papists Authors of the Sect of Anabaptists.

On the 25th of *November*, being *Thursday*, the Bishop called a Court, and sent for *Heth*, who coming before him, a great number being assembled to hear the Matter, the Bishop spake as followeth.

Mr. Thomas Heth, It is visible how you have not onely deluded several poor Souls, but also abused her *Majesty*, and the *Ministry* of this Kingdom, by your *Romish* and *Jesuitical* Policy, purposely to sow Sedition in the Church of Christ: it is well known, that though your Society have taken the Name of *Jesus*, by terming themselves *Jesuits*, yet you have denied *Christianity*, which is Christ: for several have been called by the Name of *Jesus*, but none by *Christ*, from which all true Believers term themselves Christians: By this means you endeavour to bring the People back to your *Popish Zeal* again: † But you will be mistaken, for that sort of People whom you endeavour through a blind pretended *Zeal* to

† Those who still continue these Separations which the Jesuits first begun, are desired in the Name and Fear of God, to consider, whether they are not guilty of the same Abuses.

‖ A Prediction that Separatists shall, when they see how they have been abused by the Jesuits, unite with the Church of *England*, to extirpate Popery, which they have endeavoured to re-establish, by overthrowing the Protestant Religion by their own Divisions.

with-

withdraw from the Church, will at last be your *Bane*, and hate your *Society*, so that at the end, when ye shall think ye have accomplished your Evil Designs, and fall upon the Church of Christ, those very People, whom ye have after these *Satanical Delusions* beguiled, will not so much, through Love, joyn with Christ to overthrow your *Evil Intentions*, as through perfect Hatred to your *wicked Policies*.

To several mens knowledge, as we have since enquired after thy Actions, thy *Hostess* and her Husband have declared, that thou hast spoken against thine own *Order*; yet thou by thy outward *Purity* hast defiled thine own *Calling* under pretence of purifying the Church of *England*. What canst thou therefore say for thy self, that thou mayest not be made a *Publick Example* to all Spectators, for thy wicked *Schismatical Sedition*, sown within these Her Majesties Dominions; Wilt thou openly declare before *God* and the World thy wicked and evil Intentions, which caused thee to run into these *Schisms*, and reform thy course of Life which now thou livest in; and not only my self, but the whole Court here assembled, will endeavour to get thy *Pardon*, and provide for thy future maintenance.

H. My Lord, I know not what I might have done, had I not been so publickly examined, * but seeing my *Vocation* is so publickly known, I shall not acknowledge my self to be guilty of any *Misdemeanour*; for I have fought a good fight for Christ, whose Cause I have taken in hand. † This Experiment I tried among my Countreymen, that the World may see that all those who term themselves *Protestants*, are not of the Church of *England* though they speak against *Rome*.

* Shame the true Reason why some persist in their Opinions, and not Conscience or Religion.

† A true, but dear Experiment, to which the Church of *England* may write a sad *Probatum*.

The *Bishop* hearing him speak so obstinately, said, Behold, my *Brethren*, a *Jesuits Confession*! how he hath declared, he had set up a certain Form of Religion, purposely to withdraw you from the Church of *England*. These things will be among us while we are a Church; ‖ but woe be to those Deluders, or to those who will be deluded by them: We

‖ A thing soberly to be considered by Dissenters.

have a good *Law*, and the Light of the *Holy Gospel* now flourishing among us, which hath for these many years past, been absconded; * therefore my *Brethren*, consider the Condition of your Souls; † *If you start aside once from your Principles, having the right way so plainly set before you, ye will not only run into Popish Slavery again, but be in Peril of a total Confusion of Soul and Body*; ‖ *and if* Rome *get once her* Foot *upon these* Dominions *again, not only your selves and your Children, but your* Princes *and* Nobles, *shall become Slaves to her Idolatry.*

* A necessary Caution to all such as value their Souls, Bodies, or Estates, the Peace of the Publick, or the Protestant Religion. † *Cedro digna!* An Aphorism of undoubted Truth. ‖ Which without the Assistance of Separatists, is humanely speaking, impossible.

After this, *Heth* was remanded to Prison, and for three days brought to the Market-place at *Rochester*, where he stood by the *High-Cross* with a Paper before his Breast, in which were written his *Crimes*, then he was *pillored*, and on the last day his Ears were cut off, his Nose slit, and his Fore-head branded with the Letter *R.* and he was condemned to indure perpetual Imprisonment: but it lasted not long, for a few Months after, he died suddenly, not without the Suspition of having poyson'd himself.

Observations to be deduced from this Narrative.

From this *Narrative*, we may observe, that the chief Rise and Original of our unhappy Divisions and Separations is to be fetched from the devilish Policy of the *Papists* counterfeiting a Design to advance the *Reformation* of the *Protestant Religion* to a greater *Purity*; that the *Pope*, *Cardinals*, and *Jesuits*, have been always instrumental in raising these Divisions and Separations, and that they judge this the most effectual way to introduce Popery; that they hate our Bishops and Prayers, and delude innocent and unwary People into a dislike and hatred of them; that there is no way to discover them, but by their sowing these Seeds of Separation and Sedition; and that therefore it is the *Interest* of all true *Protestants* to unite with the *Church of England*, and thereby give that deadly blow to the *Romanists*, which the *Bishop* here seems prophetically to foretel, and to quit these Separations, which otherwise will hazard the Ruine of *Protestant Religion*, by the Introduction of *Popery*.

Thus

Thus have the *Romanists* dealt with us, and perſwaded many to break down the Walls of our Church, to make room for the *Wooden Horſe* of *Reformation*, whoſe Belly is charged with more Sects, Opinions, and Diviſions, than that which conquered *Troy* was with crafty *Greeks*.

All the Reigns of Queen *Elizabeth* and King *James*, they were buſie in preparing the materials, and undermining the Foundations of the *Church* of *England*; but in the Reign of King *Charles* the Firſt, thinking themſelves ſtrong enough, by the Aſſiſtance of the Factious, they had raiſed to effect their Deſigns, they gave Fire to the *Train*, and with the pretended Fears of *Popery* and *Tyranny* they firſt ſet *Scotland*, next *Ireland* and then *England*, into the Flames of a moſt horrid, cruel, and unnatural War, which they managed by the Strength and Power of *Diſſenters* from the *Church of* England.

To confirm the Truth of this, I will give the *Reader* an account, which I find in *Mr. Ruſhworths Hiſtorical Collections*, a book much valued among *Diſſenters*, who tells us of a Propoſition made to the King of *Spain*, and diſcovered about the time that the *Spaniſh Armada* came upon the Coaſt of *England* in the year 1639. where among other Paſſages, diſcourſing of an Enterprize upon *Scotland*, which was then in a high Ferment of the *Covenanters* againſt the *King*, *Biſhops*, and *Common-Prayer*; the *Propoſer* thus argues, That there could be no Fleet ſet out ſo ſtrong as to attempt them by Sea, except all the *Kingdom* contribute to it, which, ſays he, *Cannot be done except all the States joyn; of which, we of the* Confederacy *ſhall be the greater Part, and ſo the Enemy ſhall forthwith be forced either to give* Liberty of Conſcience *to the* Catholicks, *or put themſelves in Danger of loſing all.*

Ruſh. Hiſt. Col. pag. 970, 971.

Obſerve firſt, The *Scots* had no Enemies but the *King*, or, as they pretended, his evil Counſellors, particularly, *Canterbury* and *Strafford*, who all run the ſame Fate which the Papiſts in *Habnerfields* diſcovery of their Plot, had contrived for them.

Secondly, *Liberty of Conſcience* was the ground of the *Quarrel*.

Thirdly,

Thirdly, They of the Confederacy were the greateſt part of *the States*, but it is evident the *Covenanters* were the greateſt part of the States (for they had turned out the *Biſhops*) at that time; and if there be ſenſe in the Words, or Truth in the Relation it gives a remarkable Glimpſe of Light into this dark Vault, and imports a ſecret Confederacy againſt the King and Church of *England*, between the Papiſts and Covenanters, and that that formidable *Armada* was deſigned for the Aſſiſtance of the Covenanters: and the next page gives not only a greater Light, but a clear Vindication of the King from any ſuch Compliances with the Papiſts, as were ſuggeſted, and made the Foundation of the War. *As for the King of* Great Brittain, adds he, *If he will not give* Liberty of Conſcience, *he ſhall be reduced to it with no little Damage.* Now who were they that preſſed for this *Liberty of Conſcience*, and did reduce theſe *Nations* to it, all People know. And a little after, he urges this Deſign from the Danger, *if the King of* England *being Confederate with all the* Hereticks *of* Holland *and* Germany, *Enemies of* God *and* Spain, *ſhould be able to carry on his Pretenſions and Title to the* Crown of *France*, add to this, that there is no Improbability that they who would treat with *France* and *Richelieu*, as was proved the *Covenanters* did by a Letter written by the Lord *Lowdon* to the *French* King, would make no Difficulty to do the ſame to the *Spaniard*, then the moſt potent *Monarch* of *Europe*, and which confirms the Opinion, I do not remember the *Scots* made any Complaint of this great Fleet as deſigned againſt them.

But that which makes the thing plain, is the Diſcovery which was made to Sir *William Boſwell*, by *Andreas ab Habnerfield*, which was communicated firſt by Sir *William* to my Lord of *Canterbury*, and by him tranſmitted to the King then at *York*, *November* 1640. The whole is printed by it ſelf, and in *Ruſhworths* Collections, and is too long here to inſert, but the principal parts and matter of the Plot was this, That there was a Deſign on Foot by the Papiſts againſt the Life of the *King* and the *Arch biſhop*. That to effect this the *Scottiſh* Commotions were raiſed, and fomented by the *Jeſuits*, that they exaſperated the *Engliſh* Diſſenters by the Severity uſed

Ruſh. Hiſt. Col. pag. 1314.

against *Pryn*, *Burton*, and *Bastwick*, and the *Scots* by the Fears of Popery upon the Imposition of the Common-Prayer Book; that *Cuneus* or *Cou*, the *Popes* Legate, and *Chamberlain* a *Scot*, Chaplain and Almoner to *Cardinal Richlieu* were the great Negotiators of this *Conspiracy*, and that the Design was to embroil these *Nations* in a Civil War. The Troubles came on so fast, as may well be supposed, precipitated for Fear of a further Prosecution of this Discovery, that the *Arch-bishop* lost his Head for refusing a *Cardinals* Hat, and opposing the *Scottish Covenanters*; and the King His, because he would not give away the *Crown*, and pull down the *Mitre* by granting *Toleration*. And however the following Distractions and *Rebellion* stifled the further Prosecution and Discovery of this *Plot*, yet the *Tragical Event* justified the Truth of the Discovery.

What the Consequences of these Proceedings would have been if *Providence* had permitted those *Usurping Powers* to come to any firm Establishment, God only knows; but a *Tyranny* in the Church like that of the *Papacy* is most suitable and natural to the *Tyrannical* and *Arbitary* Government of Rebels, *Regicides*, and Usurpers. Bnt God miraculously restoring our gratious Sovereign King *Charles* the Second to his Throne, and the *Church* of *England* to her pristine Splendor, we were in a State of Tranquillity till of late years.

But the *Papists* envious of our Happiness, began or rather continued to leaven the disaffected Party of men in Church and State against both; and how far they had driven on their Designs for a second *Revolution* few People can be Strangers; the old Stories were revived, and new ones minted, to raise Fears and Jealousies of *Tyranny* and *Popery*, to set us all together by the Ears. The *Scots* were animated to a Rebellion, and did actually break out into a form'd *Rebellion*: the *Dissenters* were busie every where to calumniate the Bishops and Church as popishly affected, the *Lawn Sleeves* were threatned, and the Episcopal Party branded with all the names of Ignominy; so that the rich and wise *Citizens* of the great *Metropolis* of *London*, knew scarcely whether their greatest Danger was from *Papists*, or *Fanaticks*, Wealth being always a Crime in Popular Tumults, and Insurrections; *Sedition* was as common-

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ly talked, and as hot as *Coffee* was drank; and in a Word, from the *Court* to the *Cottage*, none could escape the Imputation of popishly affected, who durst write, or speak in Vindication of the Church of *England*, or against *Dissenters*.

And that all this was but a Branch of the late horrid *Popish-Plot* against his *Majesties* Life, the Government by Law established, and the *Protestant Religion*, I offer the Testimony of Dr. *Oats* the first and principal Discoverer; who all along charges the Papists, the disguised Priests and *Jesuits* with managing the imtemperate heat of *Separatists* against the Government; and we cannot without bringing a manifest and dangerous Disreputation upon the rest of his *Evidence*, but believe him when upon his Oath he assures us, that the Jesuits creep in among *Dessenters* under the disguise of *Nonconforming Ministers*, to divide and exasperate, to raise, and blow up Animosities and Calumnies into actual *Rebellion* against the *Civil Government* under a pretence of their dislike of the *Ecclesiastical*.

Thus in his printed *Narrative*, Paragraph 1. he informs us that *Richard Strange*, Provincial, *John Keins*, *Basil Langworth*, *John Fenwick*, and *Harcourt*, *Jesuits*, did write a treasonable Letter to one *Father Suiman* an *Irish Jesuit*, at *Madrid* in *Spain*, in which was contained the plotting and contriving a Rebellion in *Scotland* of the *Presbyterians*, against the Episcopal Government: In order to which, they had employed *Matthew Wright*, *William Morgan*, and one Mr. *Ireland*, to go and preach under the Notions of *Presbyterians*, and give the disaffected *Scots* a true Understanding of their sad Estate and Condition in which they were, by reason of *Episcopal Tyranny*, exercised over them; and withal to tell them, they had now a fair Opportunity to vindicate their *Liberty* and *Religion*; and that it could be done no other way but by the Sword.

Paragraph 18. That the *Fathers* of the *Society* in *Ireland* were very vigilant to prepare the People to rise for the Defence of their Liberty and Religion, and to recover their Estates.

Paragraph 35. That the Jesuits by order of the Provincial, were to send new Messengers into *Scotland*, to promote the *Commotions* there, and to inform the people of the great *Tyranny*

ranny they lay under by reason of their being denied *Liberty of Conscience*; and that not being to be procured but by the Sword, they must take that course to purchase their Liberty.

Paragraph 43. That two new Messengers were sent into *Scotland*, on the 5th of *August* 1678. one by the name of Father *Moor*, the other of *Sanders*, aliàs *Brown*, with Instructions to carry themselves like Non-conformist Ministers, and to preach to the disaffected *Scots*, the necessity of taking up the Sword for Defence of *Liberty of Conscience*; these the Deponent saw dispatched.

Paragraph 50. The Deponent, Dr. *Oats*, saw a Letter from Father *Ireland*, *August* the 7th 1678. where, among other things, he intimates the Joy he had, that the disaffected *Scots* would not lay aside their Endeavours for, and after *Liberty* and *Religion*, and that the *Catholicks* of *Scotland* had promised to use the utmost of their Interest to keep up the Commotions there.

Here let me be permitted to make a little break, to confirm this *Evidence* by a remarkable Passage which fell out the last Year, in the Tragical End of the Lord *Forrester*. This Lord was the Person that after the Defeat of the Rebells at *Bothwell-Bridge*, took occasion, upon the Indulgence granted by His Majesty, to erect a House within two miles of *Edinburgh*, for a publick *Conventicle* of Non-conformists, and for his building this *Synagogue* went for a zealous man among them; but so it happened, that not long after, he was barbarously murdered by a Woman Relation, with whom he had incestuously lived many years: After his Death, a *Dispensation* was found in his Closet, from the *Pope*, to marry her, which it seems he delaying to do, she took his Life, as the Price and Reparation of her abused Honour: which plainly shews, that these Supporters of the *Non-conformists* may be, and are secret Papists.

But to proceed, *Paragraph* 51. Among other Mysterious Phrases relating to the Plot, *John Keins* told the Deponent, that the Provincial had taken great care of keeping alive the Differences between the disaffected *Scots* and Duke *Lauderdale*, that *Mum* and *Chocolate* should be put down, and the *Order*

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of the *Magpies* should be turned to their primitive Institution and Habit. By *Mum* and *Chocolate* meaning the Protestant *Peers*, and by *Magpies* the *Bishops*.

And for a clear Vindication of the Bishops and Episcopal Clergy of the Church of *England*, from the unjust imputation of being Popishly affected, the common brand which Nonconformists burn upon their Reputation, *Paragraph* 72. he informs us, That the Pope had issued out a *Bull*, in which he disposes of the Bishopricks and other Dignities in *England*, as follows.

Arch-Bishops.

Canterbury	Cardinal Howard.
York	*Perrot*, Superior of the Secular Priests.

Bishops.

London	*Corker*, President of the *Benedictine Monks*.
Winchester	*White*, aliàs *Whitebread*, Provincial of the Jesuits.
Durham	*Strange*, late Provincial of the Jesuits.
Salisbury	Dr. *Godden*.
Norwich	*Napper*, a *Franciscan Friar*.
Ely	*Vincent*, Provincial of the *Dominican* Monks.
Exeter	*Wolf*, one of the Sorbon.
Peterborough	*Gifford*, a *Dominican* Friar.
Lincoln	Sir *John Warner* Baronet, a Jesuit.
Chichester	*Morgan*, a Jesuit.
Bath & Wells	Dr. *Armstrong*, a *Franciscan* Friar.
Carlisle	*Wilmot*, aliàs *Quarterman*, a Secular Priest.

Chester

Chester	*Thimbleby*, a Secular Priest.
Hereford	Sir *Thomas Preston* Baronet, a Jesuit.
Bristol	*Mundson*, a *Dominican*.
Oxford	*Williams*, Rector of *Watton*, a Town in *Flanders* : a Jesuit.
St. *Davids*	*Belson*, a Secular Priest.
St. *Asaph*	*Jones*, a Secular.
Bangor	*Joseph David Keimash*, a *Dominican* Friar.

Abbots.

Westminster	Dr. *Sheldon*, a Benedictine Monk.
Sion House	*Skinner*, a Benedictine Monk.

Deans.

Canterbury	*Belton*, a Sorbonist.
St. *Pauls*	*Leybourn*, a Secular, Secretary to Cardinal *Howard*.
Windsor	*Howard*, with twelve Benedictine Canons.
Chichester	*Morgan*, a Secular.
Winton	Dr. *Watkinson*, President of the *English* Colledge at *Lisbon*.

With many other Dignities of the Church, disposed of to Foreigners in that *Bull*.

Paragraph 74. That twelve *Scotch* Jesuits were sent into *Scotland*, to keep up the Commotions in *Scotland*, and that they had Instructions given them to carry themselves like *Nonconformist* Ministers among the *Presbyterian Scots*.

And *Pag.* 67 of the *Narrative*, numb. 7. One means, he ſayes, they were to uſe to bring in Popery, was by Seditious Preachers and *Catechiſts* ſet up, ſent out, maintained, and directed what to preach in their own, or other private or publick *Conventicles* and *Field-meetings*.

Now, as in Reaſon we cannot believe the Papiſts are leſs ſollicitous for their Affairs in *England*, than in *Scotland* and *Ireland*, ſo we cannot but conclude, from this evident Matter of *Fact*, that they have been as induſtrious among the *Engliſh* Non-conformiſts to ſow dividing Principles, and animate them againſt the Government and Governours both in Church and State.

And that this may not paſs for a bare Suppoſition, without Ground, I have heard Mr. *Prance* affirm, that both *Gavan* and *Whitebread* uſed to preach frequently in *Conventicles* in *Southwark* and other places: and I am able to prove, *Whitebread*, aliàs *White*, the Provincial of the *Jeſuits*, who was executed for the Plot, did not many Months before the Diſcovery, and his Apprehenſion, preach in a *Conventicle* as a Nonconformiſt, at *Spaldwick* within five miles of *Huntington*; and that he had ſeveral times done the like before, as was atteſted by ſeveral of the Congregation, before divers Gentlemen in the County of *Huntington*; and if the ſhame of *Diſſenters* did not ſmother the further Diſcovery of this Truth, for fear of the juſt Reproach and Infamy it would bring upon them among the mis-led People, I doubt not but we ſhould find theſe *Friars* and *Jeſuits*, in diſguiſe of Non-conformiſts, and by falſe Names, as frequent in the Pulpits of Separatiſts, as their Ordinary Teachers.

And indeed nothing is more feiſible or eaſie; for it is no more than for a Jeſuit to bring a *counterfeit* Letter of Recommendation from ſome known Non-conformiſt either out of the Town, if he deſigns to travel and preach in the Countreys, as an *Itinerant*, or out of the *Countrey*, if he will preach in the Town, or a Certificate that he has preached in ſuch or ſuch Congregations, with their Approbation, which he is ſure to have, if he inveigh againſt Popery, Biſhops, Ceremonies, Common Prayer, and for Liberty of Conſcience,

ſcience, and the Buſineſs is done, and without further Examination, he is admitted into their Pulpits, and ſhall paſs for a *zealous* Proteſtant, and a Heavenly man, in the opinion of the undiſcerning Auditors, as Father *Commin*, and Father *Heth* have done, and many others before.

Whereas the Church of *England* takes care that none be admitted to the Charge of Souls without all the *Caution* imaginable againſt *Popery*; they muſt take the Oaths of *Allegiance* and *Supremacy*, have Teſtimonials from Perſons that know them, of their Ability and ſoundneſs of Judgment, they muſt ſhew their Letters of *Ordination*, before they are admitted to preach in an unknown Congregation, and have a *Licenſe* from the Biſhop of the Dioceſe, before they can regularly preach in a Congregation whereinto they are by Law inſtituted and inducted.

The natural Inferences which follow from this unqueſtionable matter of *Fact*, here faithfully related, and offered to the ſerious conſideration of all ſober People, of what Perſwaſion ſoever, are theſe.

First, That the Pope and Papiſts have ever ſince the Proteſtant Reformation endeavoured to raiſe up *Sects* and Differences in *Opinion* amongſt Proteſtants, by ſending their diſguiſed Emiſſaries among the *zealous*, and well-meaning People, to ſeduce them into Separation and *Schiſm*.

Secondly, That they look upon theſe Practices as moſt effectual means to bring the People back to the *Romiſh* Religion, and to introduce *Popery* among us.

Thirdly, That for this purpoſe they have been all along induſtrious in this courſe, by depraving the Government of *Epiſcopacy* as *Tyrannical*, the Eſtabliſhed Prayers as Popiſh, by extolling *Extempore* Prayers as Spiritual, by encouraging an unlicenſed Miniſtry, by preaching up Liberty of Conſcience, and that it is to be obtained and maintained at any rate; and it is worth obſervation, that *Coleman* dates the *Æra* of all the miſfortunes like to happen to *Catholiques*, from the fatal reſcinding of the late Toleration: therein agreeing exactly with *Diſſenters*, who were no leſs *Querulous* for the ſtopping of that Door, though from him nothing can be more evident, than that

that the *Jesuits* designed to bring in Popery at it, which they could not do, being openly excluded from the benefit of it, but by pretending to be *Dissenters*.

Fourthly, It is most manifest, That all our late horrid Civil Wars, Rapines, Blood-shed, and the execrable and Solemn Murther of His late Majesty, and the Banishment of our present *Sovereign*, were effected according to the fore-contrivance of the Papists, by the Assistance which Dissenters gave them, and the opportunities they had to preach them into Rebellion, under the Pretence of a *thorough Reformation*, that all the late Commotions and Rebellions in *Scotland*, sprung from the same Counsel and Conduct: and that the Papists will never out of the hopes of effecting our *Ruin*, nor without the same opportunities they have hitherto had, so long as our Divisions are kept up and maintained, which give them the advantage of dashing us one against another.

Fifthly, That therefore obstinate *Dissenters* are before God, and according to the Judgment of the strongest Reason, built upon plain matter of undeniable Fact, guilty of all the real danger of *Popery* prevailing again in these Nations by the ruin of *Protestant Religion*.

Sixthly, That the Church of *England* in Doctrine and Discipline is the greatest Enemy the Papists have, according to their own declared Sense and Judgment, and consequently wholly innocent of any such Designs and Compliances, or Approaches to the Church of *Rome*, as Father *Du Moulin*, and other Brain-sick or worse People, endeavour to fix upon her: and that it is impossible to give a clearer Demonstration of the Innocence of the Bishops and Clergy of *England*, than Dr. *Oats* has in the 72 *Paragraph* of his *Narrative*, before-recited, concerning the Popes *Bull* or *Breve*, bestowing all the considerable Promotions and Dignities in *England* upon Papists there mentioned, which could not be done without turning out the present Bishops and Dignitaries of the Church: and there cannot be a more demonstrative Argument that *He* esteems them *Hereticks* and *Enemies*; for there is no doubt but if the Pope had any hopes of their compliance with Popery, he would not only have consented to their continuance in those

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Promotions, but have promised high Rewards, and Encouragements to them.

Seventhly, That therefore it is the joynt Interest both of *Prince* and People of these *Nations* to support and defend the Church of *England* as now by Law Established; those of her Communion being by a Tract of Experience of equal date with the Reformation, found to be both in Principles and Practice the most Peaceable and Loyal Subjects, and soundest Protestants, of unshaken Allegiance and unblemished Loyalty, the ablest Champions against *Popery*, and the onely Bulwork of the Protestant Religion, as is but too evident by the constant endeavours of the Papists, both by their own Power and the assistance of Dissenters to undermine and overthrow it.

To conclude, as I have here impartially related matter of Fact, and drawn necessary Inferences from it, without Animosity or bitternes of Language, so I hope *Good men* will, without prejudice or partiality, weigh it in an equal Balance, and make that charitable Use of it for which it was intended, that it may be a means by discovering the *source* and *original* of our Divisions and Distractions, our Fears and Apprehensions, and thereby give us the opportunity to break the Snares of our Enemies, to which, nothing can so effectually contribute, as our uniting in the Protestant Religion of the Church of *England*.

God of his infinite Mercy, who maketh men to be of one mind in a House, who is the Author of Peace, and the Lover of Concord, who breaketh the Snares of the Ungodly, turneth their Wise-men backward, and their Counsels into Foolishness; grant that in this our day, we may see, and know, and follow the things that make for our *Peace*, that so our Divisions may not be our *Ruine*, that the Enemies of our Countrey and Religion may not triumph over us, but that by our *Union* with the Established Government in Church and State, we may defeat the Designs of our Enemies, and disappoint their Expectations. God long preserve the Life of our Dread Sovereign, and defend this Church, the most truly Apostolique of any Church upon the Face of the Earth.

THE END.

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